

A very godly  
and fruitfull Sermon of  
*Maister Giulio of*  
Milane, touching the  
Lords Supper, being  
the *xxiij.* which he  
wrote.

Translated out of Italian,  
and dedicated to the worshipful  
Mistresse Anne Carow.



Imprinted at London,  
at the three Cranes in the  
*Vintree*, by Thomas  
Dawson,

1579.

A VOYAGE

AND JOURNAL

OF

WILLIAM

DAVISON

TO THE

WEST

INDIES

AND

THE



IMPRINTED AT LONDON

AT THE THREE CORNERS IN THE

MARKET

DAVISON

1770

52



**The. xliiii. Sermon of**  
Maister Giulio of Milane, tou-  
ching the Lordes Supper.



Atan in al times hath  
deuised, how he might  
by subtiltie defile and  
deface with all kynd of  
superstition the Lordes  
Supper. In the tyme of S. Paul  
God did smite and sharply punyssh  
the Church of the Corinthians,  
because they did euil vse this Sa-  
crament. In our times (because  
we wyl not recount the errours of  
all worldes) be brought in sundry  
kyndes of superstitious hypocris-  
ies, about the vse of this Sup-  
per. All which I wyl not nowe  
name in particular, for spendyng  
of tyme. I wyl onely intreate of  
that which is of moste force, that  
we may learne after what sort we  
ought

## A godly and fruitful Sermon

ought to present our selues to this holy table. Some writers moued by these words of S. Paul: Hee that eateth vnwoorthily of this bread and this wyne, eateth his owne iudgement: they haue taken in hand to Declare, how a man may worthily vse this sacramēt. And after much Debating, they haue thus resolved themselves: that a man hath then worthily eaten this bread, when he is in the state of grace. And passing on a litle further, they haue expounded & saide, that a man is then in state of grace, when hee is purged and clensted of all mortal & veniall sinnes. In this sorte they resolue them selues, because they study is to vnderstand after what sort sinners be purged, and how a mā may come into y<sup>e</sup> state of grace. The Writers of these daies be of  
Diuers

touching the Lordes Supper.

diuers iudgements touching this matter. Some say, that through contrition, confession, and satisfaction of woorkes, a man is purged from al sinne, and doth deserue the state of grace. But when a man doth diligētly search what is this meritorious woork of this great goodnes, they do very ilagree vpon this matter. For some say, that this satisfactory woork, is fasting, accompanied with feares and prayer. Other adde this, and say, that our prayers muste be doone with sackcloth, & other chastismentes of the flesh. Others do say, that not onely these woorkes be necessary to deserue the state of grace: but also there muste be almes, the which doeth cleanse a man from sinne.

The further we be separated from the pure time of the Apostles, so



## A godly and fruitful Sermon

much greater is the number of satisfactions, & the thing is so augmented, that mens consciences be brought into feare, errour, & desperation, & in the selues so confounded, that they knowe not where to fynde the beginning. Wherfore a man is neuer certayne to do these satisfactorie woorkes so perfectly, that he may deserue to be in the state of grace: No more there is no conscience of any luyng man, bee he neuer so holy, that can assure hym selfe to be without sinne, yf he shal behold his merite, and the dignity of his owne woorkes. Let vs then leaue of such encumbrance of conscience: and for the eating of the Lordes supper, let vs folow the fashion that was vsed by the Apostles. Paule doeth not bring our mindes to this desperation & doubt.



Doubtfulnes, when he doth exhort  
the Church of the Cozinthians to  
vse woorthily this Supper : But  
this he sayth, that then doe wee  
woorthly vse this sacrament, whē  
we do acknowledge our selues to  
be vnwoorthy, and laye open our  
sinnes before Iesus Christe, that  
he thozow his mercy would make  
vs woorthy. That we shoulde also  
dispayre of our selues, and all our  
woorkes: for that we might receiue  
comfourt in hym, that we shoulde  
humble our selues, that in Christe  
wee myght be exalted : that we  
shoulde acknowledge our selues  
sinners, that in Christe Iesu we  
myght be iustified : therefore wee  
may not thinke to come to this sa-  
crament boyde of sinne, neyther  
that wee be woorthy to deserue so  
great a benefite. But let vs thus  
glorio 44. think,

A godly and fruitful Sermon

think, that we being poore, do goe  
to a liberall geuer: that being sick,  
we goe to a gentle Physition: And  
being sinners, doe run to our saui-  
our. Thus the Dignitie, whereof  
Paul speaketh, that is in this sup-  
per, is perfozined by faith, at those  
times, when we beleue that al the  
merits of Christ be ours: and that  
wee behaue our selues in loue to-  
wards our neighbors, as this day  
shalbe declared. This error that  
I haue now spokē of, is one of the  
most notable errors that is in the  
Churche concerning the vsage of  
the Lords supper. The second er-  
rou is this, the which hath been  
and is continually preached, that  
vnder bread and wine is contey-  
ned the body and blood of Christe  
Jesu. These preachers and schole-  
maisters of mens consciences, doe  
onely

touching the Lordes Supper.

onelie occupie them selues to per-  
swade two thinges to the people.

The first, that in this sacrament  
is the body and blood of Christe :

The other, that all Christians  
ought with great desire to receiue  
this Sacrament, because they do  
receiue the body and blood of Je-  
su Christe. And these reuerend fa-  
thers say, that men may search no  
further, because that all matters  
of faith ought to be beleued sim-  
ple. But to what ende a man  
ought to vse this sacrament, and  
what commoditie a Christian get-  
teth by it, these our reuerend fa-  
thers haue not so muche as tou-  
ched one woorde, to comfort suche  
consciencs as be in trouble.

These fathers doe not consider,  
that this their faith may be in the  
Deuill, and in all his members.

It



It is no harde thing to perswade  
 this their Article to the people.  
 For if they beleue that Iesus  
 Christ is risen from death, that by  
 a myracle he entred the gate being  
 shutte, into the house where the  
 Apostles were geathered togea-  
 ther, without any hurt to his bo-  
 dy: also if they beleue many other  
 myracles that were doone of the  
 Lorde, while he liued here vppon  
 earth: By the same reason it is an  
 easy matter to perswade the chris-  
 tian people, that in bread & wyne  
 there is the body and blood of Ie-  
 su Christ. Thus this were a small  
 matter wherewith to stay: but  
 we must search somewhat further.  
 The Spiritual maisters thinke  
 to haue done theyr office, whenso-  
 ever they haue perswaded this to  
 the people: that in the Sacrament  
 is



touching the Lodes Supper.

is the body of Iesu Chyiste, & that they be bounde to receyue it.

We be come now to this passe: let a man aske a chrystian, yf hee wyll communicate, he wyll aunswaere, Yea: And if you aske him wherefore he wyll doe so, he answareth, because the Church hath so ordeined. But if wee shoulde consider the matter somethyng more deeply, and searche for what purpose, and to what ende this was ordeined: he wyll answaere, to receiue the body and blond of Chyist Iesu. And they think to knowe yenough, when they can after this sort geue account of theyr conscience. But, as I haue already sayde, yf this thing be no other wayes considered, this faith is nothing: because euery naughtie person can haue this faith. And hee that can geue  
no

A godly and fruitfull Sermon

no better account of his faith, then  
is commonly doone now adates,  
let him take heede to receiue this  
Sacrament.

To admitte vnto the Supper  
those persons thus euill instruc-  
ted, is as a man shoulde admitte a  
Brute beast to an holy banquet, to  
the great ignominie of Iesus  
Christe, & confusion of the church.  
It is then expedient that the chris-  
tian be otherwayes instructed,  
and that he knowe, what thyng  
this Sacrament is, and for what  
ende the Lorde hath ordeined it,  
for what cause also the Church  
doth vse it: what profite the faith-  
full doe receiue by it: and many o-  
ther thinges which be necessarie  
to vnderstande, as this daye is  
made manifest, I say, the Mini-  
ster ought to vse in this Sacra-  
ment

touching the Lordes Supper.

ment, the selfe same meanes, as is  
vsed in Baptisme, when a childe  
is baptized, or yet any other per-  
son growen in yeeres. The which  
partie when he goeth to be bapti-  
zed, it is not sufficient to desire to  
be vnited to the church, and that  
he beleeueth surely, that this wa-  
shing is Baptisme, and that this  
Sacrament is ordeined of God:  
No, no; it is no sufficient cause,  
that the partie doeth desyre to be  
baptized, because this beliefe may  
both be in good and euill. But the  
principall point that the Minister  
doeth desire to knowe of him that  
is baptized, is this: whether hee  
doth forsake the Deuil withal his  
works, & that he that is baptized,  
doe confesse so to doe openly. That  
done, the Minister doth aske if he  
beleue in the Father, in the Son,  
and



A godly and fruitful Sermon  
and in y<sup>e</sup> holy ghost. In which Des  
maurde, the Minister doth search  
out the fayth of him that recei  
ueth the Sacrament : of which  
faith the Church must be assured.  
Therefore it is needeful, that euery  
one that is baptised, should knowe  
to geue account of theyr fayth in  
the face of the congregation.  
How much more then ought this  
to be done in the Sacrament of the  
Lordes Supper, the which is onely  
ministred to suche as be of suffici  
ent peeres, and that be able to vn  
derstand the woorde preached.

Therefore when any man shall  
first communicate, it is expedient  
to heare his confession vppon this  
Article. For by that confession the  
church may iudge if suche a person  
be a fit vessell to recepue suche a sa  
crament : that by this meanes  
there



touching the Lordes Supper.

there may be a differēce of Judas  
and other brutish creatures. Ther  
is then to be wyshed some other  
faith muche Differynge from this  
of the hypocrites, the which thinke  
they haue done enough, whē they  
haue persourmed that woork, be-  
cause it is so ordeined. Were it not  
a great folly, yf one of rype peeres  
shoulde be baptized, and if he were  
asked, Wherefore art thou bapti-  
zed, could make no other answer  
but that he is baptised, because it  
is so ordeyned. And hauing none  
other stay whereunto the Christi-  
an faith shoulde stay vpon: should  
not suche a one be almoste iudged  
and taken for a dissimuled Christi-  
an. Seeyng then the Sacra-  
mentes be witnesles of our faith,  
it is needeful, that they which wyl  
present them selues to this table  
be

A godly and fruitful Sermon:  
be well instructed to geue accou<sup>ts</sup>  
of they<sup>r</sup> faith. Therefore it is con-  
uenient, that such shoulde be exa-  
mined of the minister of  $\text{h}$  church.

First the Minister doeth aske the  
christian, what is this sacrament:  
The faithfull doeth answere, that  
this sacrament is an assuraunce &  
gage, least of Iesu Christe in his  
church, for that none shold doubt,  
but that his body is dead for vs, &  
that his blood is shed for the re-  
mission of our sinnes. Then the  
Minister shall aske him, what he  
intendeth to do, when he doth pre-  
sent himselfe to this supper. The  
faithfull doeth answere, I doe be-  
leeue to receiue all the merites of  
Iesus Christ, and to receiue them  
in suche sort, that they be no more  
Christes, but that they be mine,  
in no lesse force, then if I with my  
owne

touching the Lordes Supper.

own proper body had merited the kyngdome of heauen. Then the minister doth this aske, and say: what assurance hast thou to assure thy self after this sort of y<sup>e</sup> workes of thy Lorde? The saythfull doeth answere, I do this assure my selfe vpon the wordes that Iesu Christ spake in his last supper, when hee sayd, Take, & eate, this is my body, this is the cup of the newe Testament in my blood, the which shalbe shedde for you. Agayne, the Minister doeth aske, After what maner doest thou thynke to eate this body, and drinke this blood? The saythfull doth answere: I do beleue to eate it spiritually, in such sort as y<sup>e</sup> Gospel, vnder the signes of bread & wyne doeth offer, & my sayth doth receyue. The Minister doth aske, Wherefore doest thou  
B not



A godly and fruiteful Sermon

not thynke to eate the carnal body  
of Christ : The faythful doth aun-  
swere, because it is the spirite that  
getteth me lyfe, and the flesh profi-  
teth nothing. For this cause, sayth  
the Christian, I am come hyther  
vnto the company of the faythful,  
for to receiue this Sacrament, be-  
cause I beleue that the body of my  
Lorde is dead for me, and that his  
blood is shed for my redemption :  
therefore my fayth is confirmed &  
comforted by this sacrament. The  
Minister doeth demaunde, What  
profit & commoditie receyueth thy  
soule of this holy Supper : The  
faythful doth answere, the com-  
moditie that I receyue therby, is,  
that I am made a member of  
Christe, who is the head of the  
church : and I doe transforme my  
selfe into my neighbour, so that I  
become



touching the Lordes Supper.

become one soule, one hart, and one  
woyl with hym. With these & other  
like instructions ought the Chri-  
stian people to be instructed, when  
they do first present them selues to  
this holy supper. This sacrament  
is a wittnesse of our fayth, and also  
an open confession of the same: for  
when we do frequent it, we do de-  
clare the death of the Lorde. The  
Minister of the Church ought to  
admit none to this Supper, who  
were not very well instructed, and  
also openly had made confession  
of these thynges: And when this  
fayth is not, all thyngs be decayed  
and of no force. Let vs nowe then  
consyder what difference is bee-  
twixt the fyrst fayth, and this se-  
conde. Thou beleeuest by thy fyrst  
fayth, that in this Sacrament is  
the body and blood of Iesu Christ.

B 2.

What

A godly and fruitful Sermon

What profite hast thou by this  
beliefe? The Deuill and any wicked  
person may haue this fayth, & yet  
for al that shal not be saued. Thou  
beleuest that to vse this sacrament  
is a good worke. The Deuyl bele-  
ueth also, and knoweth that it is a  
good worke: so that this common  
fayth maketh man no better then  
the Deuyl, or any other naughty  
person: therefore it is requisite to  
haue some other fayth. But so  
soone as the true and lyncely fayth  
springeth in our harts, & speaketh  
to our conscience, it saith: Ah, from  
hencefoorth be mery, seeyng Christ  
is wholly thyne in all respectes, be-  
cause that in this supper thou do-  
est receyue al his merites, he hath  
supped vp in his blood al thy sins.  
Confesse therfore from hencefoorth  
openly in this sacrament, y<sup>e</sup> death  
of

touching the Lordes Supper.

of thy Lorde, because he is present  
in al thy doinges.

This second sayth farre passeth  
the fyrst, the which maketh thee  
no better then the Deuyl, no, nor  
then any hypocrite. But this se-  
cond christian sayth doth geue vn-  
to thee al that treasure enclosed &  
promised in these words of Iesus  
Christ: Take, and eate, this is my  
body. Therfore it is needeful, that  
the Minister of the church be wel  
advised in geuyng this sacrament  
to any body, yf he haue not before  
vnderstood his faith. And by that  
confessiō which the christian hath  
made in the church, to iudge that  
he is woorthy to eate this supper,  
and to be made one body with Je-  
sus Christe. This confession is to  
be had of necessitie, because that  
sacramentes be ordeyned for this

B 3.

ende,



A godly and fruitful Sermon

end, that they may be witnesses, & also an open confession of our faith. It is expedient that we lyue after suche sort in this mortall lyfe, that we helpe our neighbour, & that we should shew our faith, the which is hid in our hearts, openly by some outward token to the church, that is by baptisme, & with the supper of the Lorde. The Gospel must be confessed openly with our mouth: and for this cause also is this sacrament ordeined, that all y<sup>e</sup> world may know that we be christians. He that vseth not this sacrament on this sort, doth greuously offend his Lorde. What shal profite thee this fyst faith of the hypocrite, when in passing ouer this worlde, the Deuils shal tempt thee, if thou shalt say, I beleue that I haue receyued the body of Christ, because

3813



It is so ordeined: In lyke sort wyl  
the Deuyll say. And I beleue also  
that thou hast receyued it. This  
fayth wyl nothyng profite thee,  
nor yet ease thee of thy troubles.

But yf thou be instructed in the  
true fayth, thou shalt answere the  
Deuyll, and say: Ah Satan thou  
Tirant, what power hast thou in  
me? I am armed in this sacramēt  
with the merites of Iesus Christ,  
who is made mine, and I am be-  
come his: what canst thou doe a-  
gaynst me? I do not esteeme thee,  
vse thy force, I do not feare it, my  
Lorde is greater then thou.

With this fayth ought euery one  
to be armed, not only to passe ouer  
this life, but also in al perils while  
we shal heere lyue. After this sort  
it becommeth a christian to be in-  
structed, if this sacrament shoulde

profite him. For yf thou hast not  
 this fayth, although thou haddest  
 al the Priestes of the world about  
 thee with the sacrament in theyr  
 handes, it shoulde profite thee no-  
 thing. We reade in the booke of  
 the kynge, that the people of Is-  
 rael fighting with y Philistines,  
 were ouerthrowen, put to flight,  
 & dispersed. After this ouerthrow  
 the Elders of the people of Israel  
 gathered them selues together, &  
 sayd to them: for this cause are the  
 Philistines lords and conquerors  
 in this warre: because the arke of  
 the couenaunt is not with vs. It  
 was then ordeyned, that the Arke  
 shoulde be brought into the army,  
 of which, when it came, al the peo-  
 ple were glad. The Jewes cryed  
 with great ioy, thynking thereby  
 to haue made afrayde the Philis-  
 tines,

touching the Lordes Supper.

lines, triumphyng of victoꝝ, not yet gotten. The people of Israel beyng proud for the presence of the arke of the Lord, they began batel a fresh with y<sup>e</sup> Philistines, but with great losse and moze shame they were put to flight, and ouerthrowen, Howe came this to passe that y<sup>e</sup> Jewes, were thus subdued and euyl handled. The Arke of the Lorde was present, in which they had such cōfidence, that they thought God to be present, & that he had there a peculiar habitatiō. Of this they had no lesse confidence, then haue the hypocrites of this sacrament. Why did not God helpe the Jewes: because the Hebrewes were boyd of faith, thought by the presence of the arke to haue God to be fauourable. The very self same thyng doth come to passe  
in



## A godly and fruitful Sermon

in our tymes, to suche as truste in  
the outward worke of this sacra-  
ment, and be not instructed with  
the true fayth wherewith a Chri-  
stian ought to be endued. Theret-  
fore the Deuyl hath more power  
of suche, after they haue recei-  
ued the sacrament, then euer hee  
had before. Let vs then leaue of  
this illusion, and beleue that that  
Christian which is partaker of  
Jesu Christ by fayth, doth become  
of the selfe same substance with  
his Lorde. This is that coniunc-  
tion of the Church with Christe,  
whereof Paul spake, saying: that  
we shoulde encrease by al meanes  
in Christ, who is the head, where-  
unto the body fastened and ioynd  
by euery kynde of coniunction, ac-  
cording to the power & measure of  
euery part, causeth the body to en-  
crease.



touching the Lordes Supper.

increase in edifying it selfe by chari-  
tie. Our bodyes be members of  
Jesu Christ, and the habitation of  
the holy ghost. These benefites bee  
geuen vnto vs, because our Lorde  
is ioyned vnto vs both in spirite &  
in body. This coniunction that  
we haue with Jesu Christe, can  
not be declared with greter prayse  
than Paul dyd, when he sayd, that  
our flesh is the flesh of Christ, & our  
bones the bones of hym. In no  
lesse force than was the bones and  
flesh of Eua fourmed of Adam.

Seeyng wee haue nowe made  
manifest y instruction, that ought  
to be kept when a Christian wyll  
receiue this sacrament or supper: It  
is nowe needeful to declare what  
frute and commodity we haue of  
this Supper. I say, this Supper  
doth bryng forth two frutes to a  
chris

A godly and fruitful Sermon

christian. The fyrst is, that we be  
come after a sorte the brethren of  
Christ, & that we be the selfe same  
substance with hym. The second  
fruite is, that we be transfourmed  
after a sorte with our neighbour  
that we become one hart, and one  
soule with hym. And after this  
sort al the whole church is vnited  
with Iesus Christe and in it selfe.  
These two fruites be Described of  
S. Paul, who sayth: The cup of  
blessyng which we blesse, is it not  
the Communion of the blood of  
Christe? The bread which wee  
breake, is it not the Communion  
of the body of Christ? Because that  
many be one bread, and one body  
therfore al we be partakers of one  
bread, when so euer we do eate of  
this bread, that witnesseeth that  
this meate is common to al bele-  
uers.

touching the Lordes Supper.

eters. And seeyng that in this sacrament al things be common, let vs receyue together that, & which Christ hath wrought for vs. This is that comodity, of which I haue so often spoken. If the Christian haue fayth, and beleue that the body and blood of the Lord be his, he hath then Iesu Christ in him, with all his benefites.

Thenceforth the hart is mery, reioyseth, and triumpheth, trustyng to be saued, not by his owne goodnesse, but by the innocent blood of Iesu Christe. This is to be transformed into Christ, and to be his body and blood: for that he taketh vpon hym all our miseries, all our unhappinesse, and al our mishaps. These two thynges be ioyned together, and agree in one: that is, the goodnesse of Christ & our sinne, that



A godly and fruitful Sermon

that we should be of y<sup>e</sup> same health  
& strength, if we be one soule with  
Jesu Christ: what thyng shoulde  
we desire more then that? These  
& such other lyke thyngs ought to  
be preached and taught the people,  
when they fall a reasoning of this  
Sacramēt, for that end that y<sup>e</sup> chri-  
stians may vnderstand to geue ac-  
count to the Church of their fayth.  
But hypocrisie hath nowe suche  
power and force, that the Christi-  
ans be only geuen to ceremonies,  
the which be more superstitious  
than godly. They vse this sacra-  
ment onely because it is so ordey-  
ned, because they thinke to receiue  
the body of Jesu Christ: there they  
stay. And leauing the true vse of  
this sacrament, they haue framed  
of theyr owne heades many other  
cōmodities, without the warran-  
tise

touching the Lordes Supper.

use of the worde of God. The first commodity is this, if a man heare Masse, all the day he can haue no harme. If thou hast lost any thing, or yf thou be robbed, cause Masse to be sayd, and thou shalt finde thy thynges, and that shall be restored that was robbed. If thou wylt finde grace in marriage, or be healed of any disease, or yf thou wouldest haue a prosperous journey, or deliuered from any peryll, cause Masse to be saide of such or such a Saint, vnto whom the wilddome of man hath grauen theyr peculiar office. These be not the commodities of this supper, for it is not entituled, that a man should thereby obteyne prosperitie, honour, riches, & other worldly goodes: but it is principally ordeyned for a remembrance of the Lordes death, that

A godly and fruitful Sermon

that we should be vnited to hym,  
neuer to be separated. There is  
also another cause, wherefore this  
sacrament is ordeyned, and that  
is, that it woulde be in steede of  
an exhortation to styre vs vp to  
loue and vntie with our neygh-  
bour. For this cause doth the lorde  
participate his body to vs, that he  
may be wholly vnited to vs, & wee  
ioyned tegeather with him. And  
beeyng all ioyned in one mysticall  
body, we shoulde be the members  
one of an other. This societie  
which we ought to haue together,  
is figured by the bread and wine,  
which be offered in this Supper.  
The breade is made of manye  
cornes, the which bee after a sorte  
made one, and myngled together,  
so that the one can not be separa-  
ted from the other.

Euē



touching the Lordes Supper

¶ Euen so wee Christians ought  
to be vnited togeather with such  
charitie, that one coulde not be se-  
parated from another. This vni-  
tie was described of Saint Paul  
as I haue sayd before: who said,  
that all those which were parta-  
kers of this holy bread, bee one  
body. The Christian than shall  
reape a great profite by this Sa-  
crament, yf hee shall be transfor-  
med into his neighbour, and doth  
prefer the welth, honoz & profite of  
his neighbour, before his owne.  
Out of this great charitie spring-  
geth these good thoughtes in vs,  
which can not offende, which can  
not despise, nor by any meanes tor-  
ment our neighbour. And by that  
meanes is not Iesu Christe offen-  
ded, neyther torne, nor yet rente in  
peeces. Therfore we can not be se-

300000

C

para.

A godly and fruitful Sermon

parated from our neyghbour, but  
wee be also separated from Iesus  
Christe : wee cannot loue our bro-  
ther, yf we loue hym not in Iesus  
Christ. We ought to haue the selfe  
same care of our neyghboz, as we  
haue of our selues. We be one the  
member of an other, and we be al-  
together the body of Christ Iesus  
who is the head. Lyke as ther is  
no one part in our carnall bodye  
that is hurt, but that all the rest  
of the members feelee smart by the  
same : Euen so ought we to haue  
compassion one vppon another,  
when he is in trouble, & suffereth  
any sorowe : and our neighbours  
businesse ought no lesse to be ours  
then our owne. This is to be me-  
ry, with them that bee mery, & to  
sorow with them that sorowe, and  
to be disposed with the selfe same  
minde

touching the Lordes Supper

mind one toward another. These  
two fruites be at large set forth of  
S. Austine, who saide: The faith-  
full doe now knowe this to bee  
the body of Christ, not to despise to  
be the body of christ. They become  
the body of Christ, yf they wyl liue  
by the spirite of Christ: of the spirit  
of Christe, lyueth nothyng but the  
body of Christe. Understande this  
brethren, that I haue spoken.  
Thou art a man and hast a spirite  
and a body: thy spirite is inuisible  
thy body visible: Tell me what li-  
ueth, liueth the spirite by the body  
or the bodye through the spirite.  
The body, to conclude, lyueth by  
the spirite. Wylt thou then lyue by  
the spirite of Christ: become Chri-  
stes body. Tel me, liueth my body  
by the vertue of thy spirite: my bo-  
dy lyueth by his owne spirite, and  
thy



A godly and fruitful sermon

thy body by the vertue of thy own  
spirite. The body of Christe can  
lyue but by the spirite of Christe.  
Therefore Saint Paul making  
manifest this bread, sayd: We be  
one bred & one body. O Sacra-  
ment of godlinesse, O signe of uni-  
tie, O knot of charitie. What Ora-  
tion either of Demosthenes, or yet  
of Marcus Cicero; or of any other  
famous writer, coulde stirre vp or  
moue more vehemently to the loue  
of our neighbour, then this sacra-  
ment moueth? What prouocation  
can be more lively & sensible then  
this: Let all the Oratours of the  
world come forth & perswade vs  
to the loue of our neighbour with  
theyr polished orations: Let them  
vse al the colozs of Rhetorike and  
all their cunning, they shall neuer  
bryng suche a perswasion as this  
sacra-

touching the Lordes Supper

Sacrament doth preach, The wyse  
men of the world perswade vs to  
loue our neighbour, because wee  
be of the selfe same substance, that  
we should lyue together ciuilly &  
without disorder: But this Sa-  
crament doth exhort vs vnto cha-  
ritie, because that Iesus Christ is  
transformed in vs, that we should  
lyue by his spirite, and being thus  
ioyned together to our head Iesu  
Christ, one should be the members  
of another. Out of this fountayne  
springeth al these exhortations of  
Paule, which doe exhort, that wee  
should loue together in suche sort  
as christ hath loued vs, who hath  
geuen his lyfe in a sweete sacrifice  
for our saluation: This is to bee  
clothed with Christe, to bee infla-  
med with the loue of thy neigh-  
bour, to bee continually charged  
303 C 3 with

Ephe. v.  
Rom. xiii.  
Galat. v.

A godly and fruitful sermon  
with charitie, euer desyring to  
serue thy brother. O howe much  
hath the Christian profited in this  
sacrament, if he be moued and stir-  
red with a will to serue his neigh-  
bour.

Not without cause then did S.  
Augustine name this supper a sa-  
crament of godlinesse, a signe of v-  
nitie, and the bond of charitie. For  
as this Sacrament is a spiritual  
meate, and sweete to those that be  
incorporate with Iesus Christe,  
and with their neighbour: Euen  
so of the contrary, it is a mortall  
poyson to thē which put not their  
whole trust in Iesu Christe, and  
be separated from their neighbor.  
The naturall meate when it syn-  
deth a bodye full of naughtie hu-  
mors, turneth to poyson, corrup-  
teth and hurteth: Euen so doeth  
the



touching the Lordes Supper

the spiritual meate, if it fynde the soule vnfaithfull; it driueth it to vtter ouerthrowes, because that to an vnfaithfull man, every thing is vnfaithful and damnable.

Therefore sayth Paul: He that eateth and drinketh vnworthily is worthy blame, and is also a betrayer of the Lorde: suche one as thys, doth eate & drinke his owne iudgement, not iudging the body of the Lorde. By which place I vnderstand that it is al one, not to iudge the body of the Lord, and to eate it vnworthily. Wherfore they which lacke faith, and be voyde of charitie, without all religion, and like hogges cast in them selues to this Supper: such as these make no difference of the Lordes Supper. Therfore seeing they beleue not, that that body is theyr lyfe,

i. Cor. x.

A godly and fruitful Sermon

when soeuer they do present them  
selues in the Church, to receyue  
this Sacrament: they doe blas-  
pheme, and do great iniury to the  
body of Christ: they spoyle it of all  
dignitie, and receyuyng it after  
this sort, they be false betrayers of  
theyr Lord. Euen so these that be  
in discorde with their neighbors,  
the which doe so hate them, that  
they cannot abyde the syght of  
them, whē they do come together  
in company to celebrate the holy  
Supper, and to shew that they be  
knit togeather with theyr brother  
in the band of charitie: suche doe  
blaspheme God, deuide the mysti-  
call body of Iesu Christ, and teare  
in sunder the holy church by peece  
and peece. Therefore worthily are  
they to be blamed, & are betrayers  
of þe body of Christ: I say not only  
that

touching the Lodes Snpper.

that they be betrayers of  $\text{\textcircled{h}}$  church. which is the mysticall body of Christe: but I say, they be betrayers of theyr lord, no lesse then Judas and the Jewes which crucified hym. Eatynge after thys sort, vnworthily, they do receiue theyr owne damnation, for vsing thys Sacrament without fayth, as hypocrites doe, they doe confesse that with theyr mouth, which they beleue not in theyr heart. And to be present at this Table, is no other thyng but an abiuration which is done in euery false Religion. It is a confession that wee beleue to be saued onely by the death of Iesu Christ. The hypocrite then doth condemne hym selfe, doeth pronounce sentence in hys owne condemnation, and prouoketh the anger of God vppon his owne head.

When



A godly and fruitful Sermon

When a man doeth not put hys  
whole confidence in Christe; hee  
cannot loue his neighbour with  
that christian loue wherewith this  
Sacrament doth bind him. There  
a wicked person is cut of from his  
neighbours, & so he hath no part  
at al in the Church, nor yet may  
vse this Sacrament but feined-  
ly. For when he outwardly shew-  
eth him selfe at this holy Table,  
he confesseth to be transformed in-  
to hys neyghbour, neuerthelesse in  
hys heart he is replenished with  
hatred. For this cause Paule wil-  
led that a man should make triall  
of him selfe, before hee did eate of  
this bread, and drinke of this cup.  
The which wordes I doe vnder-  
stande after this sort: that euery  
one ought in theyr proper consci-  
ence, and with stedfast fayth be-  
leeue

touching the Lordes Supper.

leeue that Iesus Christe onely is  
theyr Redeemer; and the satisfier  
for all theyr synnes. Also they  
ought to declare y<sup>e</sup> death of Christ:  
that is, with tongue openly to con-  
fesse that, the which hee beleueth  
in his heart. This is to confesse  
Christe alone to be our Sauour  
in dangers, troubles, and all per-  
secutions of Antichriste. When a  
Christian hath tasted of this faith  
and confession; it is necessarie be-  
fore hee receiue this Sacrament,  
that he consyder in his owne con-  
science, whether hee be readie to  
geue hym selfe wholly to the ser-  
uice and benefite of his neighbor,  
as Christ hath done, who is made  
the seruant of the whole churche:  
whether hee bee also desirous to  
help to defend, and to gouerne his  
neighbour, because hee is the  
fleshe

A godly and fruitful Sermon  
fleshe of hys owne bodye. Thys is  
that preparation which he ought  
to haue, that mindeth to eate the  
supper of the Lord: This is that  
examination whereof Paul spea-  
keth, that he ought to make, that  
wyl eate of thys bread, and drinke  
of this cup. He that hath not this  
fayth, and this charitie, let hym  
not go to this supper of the Lord:  
because yf that any suche who is  
boyd of fayth & charitie, doth pre-  
sent hymselfe to this Table, he is  
woorthie of more blame, and beco-  
meth a betrayer of the bodye of  
Christ. Let vs now consider what  
difference there is betwixt this  
fyrst and common fayth of the hy-  
pocrites, and of this second chris-  
tian fayth. Thys fyrst fayth wyl-  
leth that we should eate this sup-  
per, because it is so ordeyned, and  
because



## touching the Lordes Supper.

because the body of Christ is recei-  
ued. But because the wicked and  
reprobate, and the deuil may haue  
this fayth, therefore the hypocrite  
doth not eate worthily y<sup>e</sup> supper of  
the lord. Let vs then leaue of this  
common hypocrisie, and beyng ar-  
med with fayth and charitie, let  
vs eate this bread, and drink this  
cup together with the other faith-  
full, changyng our selues into our  
neighbour by charitie, beyng re-  
plenished with all humilitie, of  
which wee haue at this present a  
rare example of our maister christ  
which is written by S. John af-  
ter this sort: Before the feast day  
of the Pasouer, Iesus understan-  
dyng that his houre was come,  
that he must departe out of this  
lyfe to his father: hauing lored  
his that were in the worlde, fore-

John. xiii.

A godly and fruitful Sermon

uer and euer he loued them. When  
Supper was done, and the deuyl  
had moued the hart of Judas  
Scri- mon Iſcarioth, which betrayed  
hym: Iesus knowing that his fa-  
ther had geuen into hys handes  
al thinges, and that he came from  
God, and that he must go to God:  
he rose fro supper, put of his gar-  
mentes, tooke a Towell, gyrded  
hym selfe: after that put water in  
to a bason, and beganne to washe  
the feete of hys Disciples, and to  
toppe them with the towel wher  
with hee was gyrt. The Euanges-  
list doth describe the cause wher-  
fore the father sent Iesus Christe  
into the worlde, that by h meanes  
of the Crosse, hee must returne to  
hys father, Our merites then,  
nor our good woorks be not of such  
pleasantnesse, that they haue can-  
led

touching the Lordes Supper.

led the sonne of God to descend into the earth: but the great earnest loue that he bare, hath moued the heavenly father to geue vs all his benefites in his beloued Christ.

In this is made manifest the loue of God toward vs, in that he sent hys onely begotten sonne into the worlde, that wee shoulde lyue through him. In this doeth appeare hys loue, not that we loued god, but that he loued vs, and sent hys sonne to be a Propitiation for our synnes. The sonne hath followed the loue of the father: therefore suche as were at the first beloued, they were deare, and sauored for euer and euer. Our Lorde sayleth not in his loue, albeitt his disciples ran away, and denyed hym. For all this he departed not from one lode of his good will, that all  
men



A godly and fruitful Sermon

Rom. iii.

men myght knowe that **GOD** is true, and man is but a lyar. It is a small mention that John maketh of this supper, because it was already thoroughly described of the other Evangelists. Now had the Deuyll moued the hart of Judas Iscarioth that betrayed him. And Iesus vnderstandyng that his father had layde this burden vppon his shoulders, to saue all beleuers by the meanes of the Crosse: hee therfore gaue into the handes the euerlasting good thynges, that is, lyfe, righteousnesse, remission of synnes, health, redemption, iudgement and resurrection. All these good thynges were geuen into the handes of Christ, because he hath purchased them, and hath gotten them by the Crosse. This is the wyll of my father that hath sent me,

touchi ng the Lordes Supper

me, that I should not loose one of  
those that he hath geuen me: that  
euery one that seeth the sonne, and  
beleueth in him, maye haue lyfe  
euerlasting; When Christe should  
be exalted aboue the Heauens, hee  
woulde fyrste humble hym selfe in  
washing his Disciples feete, giuing  
this for an example; that fyrste  
in this mortall life wee ought to  
be humble, yf in the other lyfe wee  
myl be glorious with Iesu Christ.  
I pray and beseech you brethren,  
that euery one of you cōsider with  
deepe consideration, this facte of  
humilitie of our Lorde, to the ende  
that we should know that he came  
to this extreme basenesse to exalt  
vs: What maner of persons were  
they (O maister) whose feete thou  
washed: It was theyrs who be-  
trayed thee, deny ed thee, forsooke  
thee

A godly and fruitful Sermon

thee in thy danger, fledde away  
when thou stoodest in most neede  
of them. Wherefore we ought to  
consider in this washyng of feete,  
the marueilous humilitie of our  
mayster, and the feruent loue hee  
bare towardes his enemies. It  
was the maner in those dayes, to  
wash straungers feete when they  
were bidden to any mans house:  
therefore the Lorde rebuked the  
Pharisee which washed not his  
feete. Paule woulde not receiue a  
widow to y<sup>e</sup> seruite of the Church,  
yf first shee were not knowen to  
bee humble and of a godly lyfe.  
And the Apostle myndyng to de-  
clare this humilitie, sayde: It is  
expedient that a widowe shoulde  
haue washed the feete of Saints.  
For if any do humble them selues  
after this sorte, as to bee content  
with



touching the Lordes Supper

with so meane an office as too  
wash the feete of Saintes, and to  
serue such as haue sores and infir-  
mities, this is an euident signe of  
a loue that is vnfaigned. He came  
vnto Peter, & Peter sayde: Lorde,  
thalt thou washe my feete. Iesus  
answered, and sayd: What I doe  
thou knowest not, but thou shalt  
knowe hereafter. The wordes of  
Peter being considered as they be  
apparant, doe declare great mo-  
destie, which in the worlde is wor-  
thy of prayse. It is a signe of ciui-  
litie not to suffer without greate  
nede to be serued of a mā better:  
But Christ in this that he did, had  
occasion, wherefore he willed that  
Peter shoulde beare that seruice,  
although it were base. Therefore  
sayd Christ, thou shalt knowe here-  
after peter why I do this. At this

A godly and fruitful sermon

and sweare ought Peter to haue submitted hym selfe, and suffered his feet to be washed, and to haue declared a ciuill wisdom. Therefore it may be saide, that in Peter doth appeare the superstitious hypocrisie of our carnall nature. Peter made a conscience, & feared to declare so small reuerence to his maister, to suffer him to washe his feete. But after forgetting at religion, treading vnder feet both the loue & reuerence to his deare maister, with an oth forsoke him, when he ought to haue confessed hym. Christ hath sayd: He that wyl not confesse me before men, I wyl not confesse hym in the presence of my father. Peter made small account of the commaundement of God, denied hys maister, makynge little conscience to sweare falsly, with  
great

touching the Lordes Supper  
great shame and ignominie to Je-  
su Christ: yet he after made a con-  
science, and thought it sinne to suf-  
fer his mayster to wash his feete.  
Thus doeth our natural hypocris-  
ie, it reuerenceth Christ, and wyll  
honor hym where is no need: And  
agaynst his commaundement hee  
wyll after make small account of  
that true Religion, wherewith god  
wyll be serued and worshipped.

Our reason knoweth not the  
cause of Gods workes, nor yet can  
not knowe them, if the spirit of the  
Lorde do not make manifest these  
secretes. Therfore Peter not kno-  
wing but as a mā, stroue with his  
mayster, and sayd. Thou shalt ne-  
uer wash my feete. Peter doth not  
onely declare hym selfe contenti-  
ous, but yf we consyder thys aun-  
swere, we shal fynd Peter a great



A godly and fruitful sermon  
blasphemer. The maister had said  
before to his Disciples, that it was  
not without cause that he washed  
theyr feete. Therfore Peter beyng  
obstinate, and resistyng that hee  
should not wash his feet at al, she-  
wed hym self to be wyser then his  
maister. And the answere of Pe-  
ter hath this vnderstandyng: Al-  
beit thou art my maister, yet for all  
that, thou shalt pardon me: for in  
this doyng, thou declarest thy self  
to haue sinall experience touching  
worldly thyngs. I know by expe-  
rience, it is not decent the seruant  
should be serued of his maister: so  
that thy fact (maister) doth gainsay  
the politike order of the worlde: &  
this that I do, is done politikely.  
In Peter is declared a zeale of the  
honor of God: but this deuotion  
was not groundded in the woord of  
God

touching the Lordes Supper

**GOD.** Let vs see what answere the wisdom of God doeth make to Peter: If I shall not wash thy feete, thou shalt haue no part with me. Christe contendeth not with Peter, for that hee shoulde not bee wylfull and wise in his owne conceite. What shall we say to the answere of our Lorde? Ah, is it so great a matter to wash feete: were not Judas feete washed: yet hee had no part with Christe: it is very true, his feete were washed, but not after that sort as Christ doeth declare in thys Gospel.

The answere of Christ is this, Peter hath not well vnderstoode my office, nor yet vnderstandeth how needeful my seruice is to al y whole world. O thou fantastikall man, why doest thou beleue that

**D** 4

## A godly and fruitful Sermon

I am a Messias, a carnall kyng, a Monarch of all the world, to whom all nations shoulde be subiect, thou thynkest to serue this Messias, but Peter, thou art deceyued. For yf I doe not fyrst serue thee, thou shalt neuer serue me, yf I doe not fyrst saue thee, thou shalt neuer come to be saued, yf I do not first shed my blood for thee, If I doe not fyrst washe thy synnes, thou shalt neuer be saued, nor yet haue any portiō with me. These words of Iesu Christe: If I wash not thy feete, thou shalt haue no portion with me: Albeit they bee fewe, and appeare simply, yet for all that, if we consyder them Deepely, we shal finde that they destroy all false & cloked Religion. Although there be many amongst the Jewes which liue honestly, yet for all that they



## touching the Lōrdes Supper;

they be not saued in the blood of Christ, nor yet haue they any parte with him. The Turkes, albeit they say, they serue God aboue, & glory that they haue the true religion, and shew with outwarde ceremonies, a cloked holynesse, yet they obtaine not remission of their synnes, because they bee not washed in the blood of Christe. Our hypocrites although they do manye good woorkes, yet because they thynke to be washed in theyr owne merites, & not in the blood of Christ: therefore such hypocrites haue no portion with Christe at all. But let vs retorne to Peter, who sayd: O Lorde, not onely my feete, but my handes and head also. At the first Peter was very obstinate, and woulde not suffer hys master to wash his feete, but now

Is

hee

A godly and fruitful Sermon

hee woulde haue him to doe more  
then was fyrst commaunded. The  
selfe same thing we see nowe to be  
done in many, who whē they per-  
ceyue the seueritie of the lawe, and  
the bonde which wee are bounde  
in, they do as Peter dyd, they wyl  
not onely obserue the commaun-  
dement of God, but they fynde of  
theyr owne woorkes, besydes the  
word of god. Therefore they thinke  
to merite remission of syns, partly  
by y<sup>e</sup> merit of Iesu Christ, & partly  
by the merite of their owne work.  
Suche bee lyke Peter, for they  
wyl not onely doe that, that God  
cōmaundeth, but they wyl of theyr  
owne heades finde out other me-  
rites, wherby to deserue lyfe ever-  
lasting. Peter not walkyng in the  
kyngs high way, Iesus said vnto  
hym: He that is washed, hath no  
neede

touching the Lordes Supper.

neede to washe any part, but his  
feete, and then hee is cleene. Our  
maister reprovied the vnskilfulnes  
of Peter, by the common custome  
of these dayes. For such as be was-  
hed in a bath, when they go forth  
they set their feete vpon the ground:  
and neede not after to washe any  
thyng but theyr feete. When any  
was bidden to feast to the Jewes,  
it was onely needeful to wash the  
feete, because they vled to eat vpon  
beddes. Add nowe amongst vs,  
when any is bidden to feast, it is  
only needful to wash their hands,  
for all els is cleane. But Christ by  
this matter wyl inferre a matter  
of more importance, and not onely  
repzehend the inuilitie of Peter.  
All they which by fayth bee made  
cleane & pure, al such be all wholly  
cleansed in Iesus Christe, because  
the



**A godly and fruitful Sermon**  
the fayth hath assured them of the  
purenesse and holynesse of Iesus  
Christe. There is no damnation  
to those that be engrafted in Iesu  
Christe: with all thys therefore is  
iustified the synner, & yet hath hee  
his feete myered, the which conti-  
nually hath neede to be censed.

The feete be the carnall desires  
and the remnantys of the old man,  
the which ought continually to be  
chastened & mortified. The Chri-  
stian in Christe is wholly cleane:  
but in him selfe hee is filthy, foule,  
and full of carnal desyres. And al-  
though he is not therefore condē-  
ned, yet he hath sinnes, the which  
were needful to be washed away:  
whylest therefore we lyue in this  
invery lyfe, we haue neede to haue  
our feete washed: that is, To  
walke in the spirite, and not in the  
fleshe

touching the Lordes Supper:

fleshe, because a Christian ought to serue with his minde the lawe of God, therefore ought he to take good heede not to serue the law of synne. When our maister had washed his Disciples feete, he toke agayne his garmentes, sate hym Downe, and sayde vnto them: you cal me maister and lord, so say you well, for so I am. If I then being lord & maister haue washed your feete, you ought also to washe one anothers feet, because I haue geuen you an exāple, that as I haue done, euen so do ye. The lord hath now declared þ cause that moued hym to take in hande so meane an enterpryse in the world. The Apostles did thinke that Iesus Christ ought to be the worldly Messias that was looked for of þ Jewes, that shoulde be a king & monarch  
of

**A godly and fruitful Sermon**

of the whole worlde. Our Lorde  
had often preached vnto them,  
that his kyngdome was spiritual  
& not terrestrial, & that they should  
not set theyr felicitie beneth in the  
earth. For to confyrme therefore  
the trueth of this his preaching,  
he dyd this base and meane office  
to washe his disciples feete. And  
our Lord deferred this fact vntyll  
his last Supper, for that hys doc-  
trine woulde be more freshe in me-  
mozy in our mindes, beyng doone  
at a time most worthy of remem-  
braunce, I haue geuen you an ex-  
ample that ye shoulde doe as you  
haue seene me to doe: you thynke  
that I am come into this worlde  
to enioy an earthly kyngdome, you  
deceine your selues. Therfore cast  
of from you all felicitie that the  
worlde can promyse you, take ex-  
ample

touching the Lordes Supper.

ample by me that am made your  
seruant. Thus folow my path and  
footesteps, be seruantes of al men,  
but be faythfull. This onely, sayth  
Paule, is required in the Mini-  
sters of the Gospell, that they bee  
faythfull in their doctrine : none  
then shal glory in man, wee shall  
onely glory in Jesu Christ, who is  
the true foode of our soules : To  
whom be honour, power and glo-  
ry for euer and euer. Amen.

FINIS

Printed in London at the  
three Cranes in the Vinetree,  
by Thomas Dawson.

1579.